

JERRY RESCUE CELEBRATION.

GERHIT SMITH has been invited to preside at this celebration. Here is his letter of acceptance. We copy from the *Carson League*:

PETERBORO, Sept. 5, 1853.
W. L. Crandall, Thomas G. White, James Fuller, Eliza Finkins, Lydia P. Savage, Joseph Savage, J. W. Loguen.

FELLOW-CITIZENS:—Your letter is, this hour, presented to me; and, this hour, I will give you my answer.

I had the honor to preside, at the first celebration of the Rescue of JERRY. The honor of presiding at the second should have been conferred on another. But I will not decline it. Life and health assured me, I shall be in Syracuse, the morning of the glorious first of October.

I do not forget that the trials of persons charged with rescuing Jerry, will be going on in the U. S. Court at Canandaigua, at the same time that we are celebrating his rescue:—and I do not forget, that I am expected to attend them. But I attended them in Albany, last winter; and I learned then, that I need not attend them again. The part assigned to me was to argue the unconstitutionality of the Fugitive Slave Act. I attempted to perform it;—but, to my surprise and grief, the Judge stopped me. I had no apprehension that a Jury would convict my client, were I allowed to characterize that infamous Act, in fitting terms. The same Judge, the same Judge is to preside in Canandaigua; and, as there is no other part in those trials, that I wish to take, or feel competent to take; and as the Judge would, doubtless, be determined against my performing it in Canandaigua, as he was against my performing it in Albany, so it is unnecessary for me to go to Canandaigua.

There is no more ruinous error among men than their regarding as law what is not law, and what cannot, possibly, be law. No event of our times is so influential, as the Rescue of JERRY, to convince us of this error; and, hence, it should be celebrated, as long as any share of the American People continue to be so foolish and insane, as to recognize Slavery to be Law. The Rescue of JERRY taught a lesson in law never to be forgotten. It is a lesson far more important to create and maintain the true idea of law, and to inspire, and widen, and perpetuate respect for law, than all the Judicial decisions which have been pronounced, and all the law-books which have been written, in the present age.

We are never to be mobocrats. We are never to be anarchists. We are, always, to be law-abiding, law-defending, and law-honoring men. To be such, we must, on occasions, trample upon human enactments. The Jerry affair was one of these occasions. The thousands who crowded the streets of Syracuse on the first day of October, 1851, were plain and unadorned men. They had read very little in law books;—but they had read much in their own hearts; and, in all that heart-law, they had never found one line for Slavery. Of conventional law they knew but little, because they knew but little of the real law, they knew much, because they knew much of their own nature. They were the men who deliver JERRY. They delivered him, in the name of true law, and in contempt and defiance of sham law. They foresaw that they would be stigmatized as mobocrats; but they knew that they were acting in the name of law, and that the mobocrats were the misguided ministers of Government, who were striving to plunge an innocent fellow-man into the pit of Slavery.

In truth there is no man who believes that Slavery can be embodied in Law. All know that there is law against conspiracy; and they know that there is no law for conspiracy;—least of all, for Slavery, which is the most guilty and horrible of all conspiracies. That Slavery can be legalized, is a big lie;—the biggest of all big lies. The American People know, in their souls, that it is such; and yet, they are continually acting it out. Congress has passed this lie in all its pro-slavery enactments. The President acts it out, in his enforcement of them. Whilst we shall be celebrating the Rescue of Jerry, Judge Hall will be administering this lie.

No man can be tested, otherwise than by bringing the test home to himself. Thus tested, how could Judge Hall would sound the idea of a Law for Slavery. Come to his dwelling for the nefarious purpose of murdering an innocent man, and he would, though you shall come in the name of the imposing authorities of earth, he will rather shed the blood of a thousand of you than suffer you to prevail. Judge Hall would not permit an enactment for murder—not even an enactment for so comparatively small an outrage as murder—to be executed upon a member of his family. And yet, when he is administering the law, or, more properly, the lie of Slavery, he is conscious that he would rather have all his family in the grave than only one member of it under the yoke of slavery. Judge Hall would die a thousand deaths sooner than consent to have the wife of his bosom exposed on the auction block to the lustful looks of the greedy competitors for her person.

I said that no man believes in the possible legalization of Slavery. I said, that there is no law for Slavery;—and that is the greatest abolitionist;—for he witnesses, most largely of the horrors of Slavery;—and, therefore, when the hour arrives for testing his heart on Slavery, he will struggle hard to keep himself out of that hell, into which he has cast so many. Their anguish and writhings, which he beheld with composure, he will remember with unspeakable horror, when their fate is to become his fate.

I repeat it:—the American People are liars. Their Churches and Church Ministers, their Political Parties and Politicians, are liars. They are the cruelest and meanest of liars. They solemnly declare, in their Halls of Legislation, in their Courts of Justice, and in their Sanctuaries of Religion, that Slavery is right, whilst there is not one of them who does not know that it is the heaviest and bitterest wrong. They call it a crime to run away from slavery, when they know that they would spill blood like water to escape from it themselves. And yet the American people claim to be Christians! Unparalleled hypocrisy!

But I must stop. Your messenger to me is in haste for my reply. Your friend,
GERHIT SMITH.

GEN. WASHINGTON'S SURVIVING SLAVE.

An old negro, aged 124 years, formerly a slave of General Washington, is about to be taken to the World's Fair exhibit. He has been proposed to place him in some elevated position, near a box for the reception of contribution to the Washington National Monument. The venerable centurion will doubtless attract much attention, and may contribute thus to the accomplishment of the patriotic undertaking.—*S. Louis Democrat*.

The above suggestion is not received with favor. Some of the Southern journals sent the proposition. The Lexington (Ky.) Express is surprised at this proposition to collect funds to erect a monument to Washington. He says: "Somebody let the work be abandoned, the superstructure torn down, the materials sold at auction, and the proceeds applied to the founding of a National Menagerie, a National Circus, or the erection of a Concert Hall for Salubrious Harmonists, than let it be proposed, upon a page—and of the black pages of American history—that American freemen were compelled to resort to the exhibition of an old slave to take a monument to GEORGE WASHINGTON, who gave freedom to a whole nation." The Express makes another proposition: "Should the poor old slave be successful in collecting funds, let them be his own while he lives. If anything remains at his death, let him dispose of it in the emancipation and colonization of one of his own race."

It is worthy of note that the contributions to the World's Fair at New York from the Southern States are exceedingly meagre. This cannot be attributed to any lack of inventive genius at the South; the cause must be looked for elsewhere.—*National Era*.

A CATHOLIC VIEW OF SLAVERY.

RICHMOND, July 14, 1853.
P. DONABOE, Esq.: Please answer the following questions: 1st. Can a Catholic be a slaveholder? 2d. Can he receive the sacraments while engaged in the traffic of slaves?

To the 1st. He can. The mere holding of slaves is not unchristian. The notion Slavery *per se*, is contrary to the natural or divine law is absurd. 2d. The external traffic—that is, the African trade—is forbidden by the Church as well as by the State. The internal traffic—that is, the business of

carrying them in in droves from State to State—is a business in which a Christian would be engaged. The mere private purchase or sale of a slave is not, of course, improper, *per se*. It might be wrong on account of some unchristian circumstance connected with it, such as the wanton separation of families, or the ignoring of the marriage tie, would be. It would simply this matter very much, if people would reflect that when a slave is held or sold, it is not the person, but the labor, of the slave that is sold. [?]—*Boston Pilot*.

If this is not Jesuitism, what is? If "it is not the person, but the labor, of the slave, that is sold," how comes it that Slavery is perpetrated from generation to generation?—*Nat. Era*.

ATTEMPTED KIDNAPPING IN CINCINNATI—GREAT EXCITEMENT.

Thursday officer Bloom arrested a negro, (we copy the *Gazette's* account) on a charge of rape. Early in the afternoon he told him he must go before a Magistrate, who discharged him.

Officer Harbin immediately arrested him for stealing a watch; took him to the Barnett House, where some friends, and under pretence of taking him to the Magistrate, drove him down to the river. The negro expecting foul play, cried "murder!" he was struck down by a cot. A crowd gathered. The negro screamed, and declared his innocence, and the object of the party arresting him. The crowd determined to rescue him. "Kidnapers," "stone them," "villains," "kill them," were heard on every side.

Officer Harbin asked to be heard, and was heard. After he had spoken, a light colored man stepped up to him, whispering in his ear, "I'll help you." "That's right," said the officer, "he is a slave, and we will take him to his master in Covington, who will pay us well." The light colored negro explained all this to the crowd. "To the Magistrate," to the Magistrate, "for violation." A party of Irish here interposed—pistols, stones, &c., were used. But the crowd fast gathered round the carriage, and gave the negro a chance to escape, (which he did) and then charged upon their new assailants.

Where is this villainy to end? How long will outrages of this character be borne?—*True Democrat*.

The Anti-Slavery Bugle.

Salem, Ohio, September 17, 1853.

HORRIBLE BARBARITY—COWARDICE.

Of all the cool-blooded atrocities of villainous slave catchers, the transaction recorded below is a climax. We are not surprised at such bloody horrors, when perpetrated by U. S. Marshals—Commissioners and Judges, or by their humber catch-poles, the Wyneop's and Albert's of the country. They were selected because they were qualified to do just such things. But when the citizens of a whole village can suffer themselves to be bullied into silence and inactivity by five such ruffians, can quietly look on and see them strip a poor stranger—leaving him chilled, naked, half dead, weltering in his blood, and not a good Samaritan among them all to afford relief, till the bloody writhes had safely escaped—that we confess, ourselves. Has slavery blotted humanity from our people? Have they so long heard of its horrors in the distance, that they can now witness the most bloody of them all at their own doors, as quietly as they would the mock tragedy of a theatre?

The great question to be answered is, where is the responsibility for this and similar outrages?—Where the responsibility for that system, which authorizes and makes them necessary? We are approaching the habit of throwing it upon the South—upon the slave owners—upon the government—upon the churches—upon the parties, whig and democrat—or upon any association or organization where responsibility can be absorbed—and guilt can be dissipated by its indefinite distribution among all, and to nobody. Edward Beecher's doctrine of "organic sin," though repudiated by the lip, finds a practical and very general approval. The main people wrap it up, and hold on to the main props and pillars of slavery—defend, sustain and extend it, and no body is guilty of the crime. Millions of slaves are held by the people of the country, but nobody holds them. Thousands of new-born infants are weekly kidnapped, but there are no pirates. Thousands of murders are committed, and by cruelties in ten thousand forms—by starvation—by the lash—by blood-hounds—by bowie-knives, cudgels and revolvers, and no murderer is to be found in all the land, who is responsible for the slaughter of these innocents. But slaveholders pirates and murderers, there must be somewhere, because these crimes are committed daily and by wholesale. Who are they? Where are they?

We believe in an intelligent, living, tender conscience—in its next to Almighty power. We would therefore brand the guilt upon every individual participant in these crimes, by making manifest if possible, the points of his participation. This from the beginning has been the work of abolitionists, and this it must continue to be. We must fix it where it belongs, not upon organizations in the mass, but upon the individuals who compose these organizations, and who authorize or sanction their acts.

Every member of the Whig and Democratic party who has sanctioned the Baltimore platform, has authorized and sanctioned this Wilksbarre outrage—and is an accomplice with Judge McLean, Commissioner Ingraham, and kangaroo Alberti.—These are but the agents he employs, and they perform but the duty prescribed by their principal. The church member, who sits in fellowship with slavery, is doing his utmost to stamp this piracy and robbery as divine. Thus does he blind the mind and paralyze the conscience of his brother—thus does he commit blasphemy against God and piracy and murder against the millions of slaves. The supporter of the Pittsburgh platform, who leave to the states the subject of slavery and the "redemption of fugitives from service," does not escape responsibility, and would do well to look to his position. The act of an Ohio Judge, week before last in Cincinnati, in sending three slaves back to their chains in spite of well established law and precedent, proves that they have committed the fugitive to no safer tribunal, than has the law of 1850, when it consigns him to the tender mercies of a U. S. Marshal and Commissioner. Every man in the nation, to whatever party he belongs, is responsible for slave catching, till he says emphatically in word and deed—always and everywhere, no SLAVE REDEMPTION by the nation, by the state, or by the individual. He is responsible for slavery, till he says, in the church, in the party, in the platform, in the government, and as an individual, NO SLAVERY.

It will not exonerate him that he curses slavery as an individual, and upholds it as a Whig or Democrat. It will not exonerate him that he hides the fugitive as a man, while he catches him as a pirate. It will not do that he catches him as an individual, that slavery is of the devil—the sum of all villainies, and in the General Assembly and General Conference, at the sacramental table, receives slavery as divine, and receives men thieves as the representatives of Jesus and his principles. It will not do to join anti-slavery societies, and

anti-slavery political parties, to preach and pray and vote against slavery, and then swear to suppress the slaves in their efforts to be free. It will not do to curse slave catching, to denounce and violate the law of Congress in its favor, and then have the same power and obligation in the hands of pro-slavery northern states. Let every man in the land search his own heart and scrutinize his own relations and conduct, and be careful not to be found in league with the system; be careful not to be found building up slavery with the right hand, while pulling it down with the left. This is our objection to the position of the great political anti-slavery party. That the Pittsburgh platform does it, is our justification for not standing there.

Read the following description of a most bloody outrage which has provoked these remarks, and let every one carefully inquire whether he has any responsibility for the outrage. A correspondent of the Tribune, furnishes the recital.

About 7 o'clock of the morning of Sept. 3d, an attempt was made by a person calling himself "Deputy Marshal Wyneop," (a brother to Col. Wyneop), to arrest, answering to the name of "Joe Jenkins," and three other assistants from Virginia, to arrest as a fugitive slave, a colored waiter in the dining room of the Phoenix Hotel in this place. Immediately after receiving their breakfast at the hands of "Bill," the unsuspecting fugitive, who is a tall, middle-aged, remarkably intelligent and active mulatto, nearly white, they suddenly from behind, knocked him down with a fist, and covered with blood, he rushed from the house and plumped in the river close by, exclaiming, "I will be drowned rather than taken alive." His pursuers fired twice at him on his way to the river without checking his speed, and, on reaching the bank they presented their large revolvers and called on the fugitive, who stood up to his neck in the water, to "come out and surrender himself, or they would blow his brains out." He replied, "I will die first."

They then deliberately fired at him four or five different times: the last ball supposed to have struck him in the head, for his face was instantly covered with blood, and the poor fellow sprung and shrieked out in agony, and no doubt would have sunk, but for the buoyancy of the water holding him up.

The people around, who had by this time collected in long numbers, were becoming excited, and could no longer refrain from crying out "Shame, shame!" which had the effect of causing the southerners to retire a short distance, in evident consultation. The slave, not seeing his pursuers, came to the shore; but not being able to support himself in the water, he lay down on the edge, completely exhausted, because senseless and was supposed to be dying; on hearing which, the slave-catchers remarked coolly that "Dead niggers were not worth taking South."

Some one shortly after brought a pair of pants—hooked and put on the fugitive, who, in a few minutes unexpectedly revived, and was walking off from the river, partly held up by another colored man, named Rex; on seeing which, his pursuers again headed him, drew and presented their revolvers, and called upon him to stop, threatening to shoot any one who assisted the fugitive. The white friends of Rex instantly shouted, "Stand away! Stand away, Rex! you'll get shot too." This was bad advice, as they would not have dared to shoot at that time, and it had the effect of enabling the fugitive to escape. The fugitive, and the slave who drew back, exclaiming to the slave, "Put, Bill, your foot on my back, and I will get you out of here." A general drawback on the revolvers being presented, turned and plunged into the river again, where he remained upwards of an hour, with nothing above water but his head, covered with blood, and in full view of the hundreds who lined the high banks.

His claimants did not follow him into the water, for, as he afterward remarked, "he would have died contented could he have carried two or three down with him." In the meantime, some of the citizens, thinking there was no law justifying such barbarity, were taking the law into their own hands, and were about to force their way to the high banks. The white friends of Rex instantly shouted, "Stand away! Stand away, Rex! you'll get shot too." This was bad advice, as they would not have dared to shoot at that time, and it had the effect of enabling the fugitive to escape. The fugitive, and the slave who drew back, exclaiming to the slave, "Put, Bill, your foot on my back, and I will get you out of here." A general drawback on the revolvers being presented, turned and plunged into the river again, where he remained upwards of an hour, with nothing above water but his head, covered with blood, and in full view of the hundreds who lined the high banks.

Such are the plain, unvarnished facts. You cannot overstate the barbarity of the scene, the excitement of the people or the ferocity of the slave-catchers, but, having recently felt the rigors of the Fugitive Slave Law here, and having seen a general fear of the officers, who bullied and brutalized any one who ventured to speak above his breath, exclaiming occasionally, "Gentlemen, you can have him for \$1,000! but we are U. S. officers; resist us at your peril!"

We felt ashamed of our country, and almost longed to be in Austria or Russia, where human rights are more respected.

MASS TEMPERANCE CONVENTION.

A grand Mass Temperance Convention is to be held in Salem on Monday next, the 19th inst. F. W. Kellogg, Rev. Mr. Graham and other speakers are to be present. All are invited to attend. Two sessions will be held, commencing at 2 o'clock and at 7 o'clock P. M.

THE NIAGARA KIDNAPPING CASE.

Some two weeks since, Patrick Sneed, a colored man, was seized at the Cataract House, as a fugitive murderer from Georgia. With his rescue from the kidnapper and his subsequent recapture, our readers are familiar. His recapture was greatly aided by the charge that he was a murderer, and not a fugitive slave.

He was, however, brought before Judge Sheldon of Buffalo, on a writ of Habeas Corpus, and the whole charge found to be but a villainous plot, to take him into slavery. The papers on which the charge was based, were found to be forgeries, and Sneed was of course discharged. What has become of the villains who seized him, we don't know. We only know that if there was any justice in the land, they would soon take up their lodgings at Auburn or Sing Sing. But it suits our government better to punish if it can, the Jerry rescuers, rather than these bloodhounds. It has a native sympathy with these.

It seems this charge had been previously presented in the winter of 1849 and '50, against Sneed and Adam Mendelha, a half brother, in Newark, in this State. They were then successful in taking Mendelha back to Columbia, S. C., to his master, Edwin McLean, who says he is entirely innocent of the crime charged against him, and for the crime he has never been tried, but has been held as a slave. Patrick was more fortunate on that occasion as he has also been on the present. He is now safe in Canada. Sneed's personal appearance is said to be that of a white man.

IS THE METHODIST CHURCH ANTI-SLAVERY?

On Monday evening last, Rev. Mr. Graham, of the Methodist Episcopal Church, delivered an address in this place, in which he answered the question in the affirmative. His argument was, that the general rules—the discipline and policy of the church was anti-slavery. Therefore the church was anti-slavery. The speaker was profuse in his professions and concessions of honesty and candor, and made perhaps as skillful a defence of so bad a cause, as could well be hoped for. He brought forward some very silly objections to his position, and demolished them with most triumphant success, while he slid over the more knotty difficulties very lightly, with the utmost ease.

We should not admit his facts in regard to the discipline and policy of the church, but we think that the majority of the audience, even if they granted all of them, are yet well convinced, that in spite of her general rules, and whatever her discipline may teach, or whatever of an anti-slavery tendency may be found in her conferences scattered through the last century of their history, still she must be written down as nothing better, than a guilty, pro-slavery church, so long as her local ministers and members are the owners of *forty thousand human souls!* If her discipline and professions are at war with this admitted fact, it proves her not anti-slavery, but hypocritical.

Benjamin S. Jones followed Mr. Graham, exposing the fallacy of the pretensions set up for the church, and answering some of the arguments advanced. He too was followed by Henry Ambler, in vindication of the church, and the discussion which was an interesting and courteous one, continued till a late hour.

In vindication of Methodist slaveholding, it was claimed by both speakers that the church supposed its members held them not for gain, but for the benefit of the slave. Slavery, Mr. Graham said, was "a sin," a "damning sin." "The church hated it worse than she hated hell!" And yet slaves, he admitted, were held in the church. The church abhors immediately, as the speaker also did, and gave us an argument against it.

What disinterested benevolence! "They hated slavery worse than hell," and yet they would hug it to their church for the sake of the slave! They would bring upon their own souls the guilt of a "damning sin," rather than subject their slaves to the horrors, "more hateful than hell," of immediate emancipation. We presume Mr. Graham did not expect us to believe all this. Mr. Ambler was too sensible to vouch for it. For the information of Mr. G., and that others may know how slaveholding Methodists themselves regard it, we insert the following from the *Richmond Christian Advocate*. We feel quite as much inclined to credit the *Advocate*, speaking from the midst of slaveholders, as Mr. Graham, vindicating them here at the north. It is wonderfully pious to our purpose, and to use a pious, cant phrase, "quite providential."

The *Advocate* says: "To propitiate the abolitionists of the Methodist E. Church, and prevent any other disruption, the effort has been repeatedly made to satisfy Northern Methodists that the slaveholders of their communion do not hold them for gain, but for mercy to the slave; that in these respects Northern Methodists differ from Southern Methodists, even though living side by side, in the same community; that Northern Methodists would emancipate if they could and benefit, that is, add to the existing institution; a promise to pay based on nothing, and issued for circulation at great distances from the place where it professes to belong. We are a little amused to see Zion's Herald pulling at its eyes to get them open to this 'sum of all villainies,' that is, the deluge to call slavery, which it seems now, for the first time to suspect. Somebody has written a tale of a Methodist Class Leader, somewhere in Kentucky, a member of the M. E. Church, who holds slaves, and occasionally sells one; the editor marvels at this, wonders if it is so; and goes right off into a fit of holy horror, not at slavery, but at *voluntary* slavery in his church.—'Faugh! Bro. Wise, your church slaveholders are for all the world just like all other pig slaveholders. It's obliged to be so. You must take them just as they are, or get rid of them altogether.' The pretence of *non-voluntary* slaveholders, as put forth to hoodwink Northern Methodists, is only a cunningly devised fable to prevent inquiry, and stave off the evil day that must come to the Methodist E. Church.

These who have used the argument to conciliate the church—by bad means, and on fraudulent pretences. They that sow the wind will reap the whirlwind."

WHAT WE CAN DO.

Senator Chase, in a recent speech at Syracuse, pointed out the anti-slavery work we can do as members of the General Government, as follows:

"Our first business is to declare our own personal independence, to refuse to do anything which involves human slavery, or any human slavery. Our next is to relieve ourselves of all responsibility for this matter of slavery. Does any man doubt that Congress may relieve us of slavery in the District of Columbia? Nobody. We can remove it. I know it is said that we cannot. I have heard a member of Congress, when asked by his constituents, why they did not abolish slavery in the District of Columbia, replied: 'Don't you know that the District of Columbia has a Legislature of its own, and that it would be unconstitutional to interfere with the legislation of that Legislature?' (Laughter.) But we are too late for that, gentlemen, now-days. We know that slavery there is repugnant to the express terms of the Constitution.

Then there is the coast-wise slave trade, which gathers up its victims from Virginia and the Southern slave States; and from Alexandria, Norfolk, Richmond and other cities, are daily sent forth the miserable creatures of slavery upon the southern plantations. The ships which are freighted with them are registered and controlled by our laws. We can repeal these laws.

Then there is the sale of men, women and children, under decrees issued out of the Courts of the United States. Those sales take place under laws made by the voters of New York, and other free States; and those laws can be repealed by the votes of the free States. If you can exempt the honested from sale, cannot you exempt men, women and children? No one doubts that. Then you can prohibit slavery in the Territories. When you have done these things, you have met the practical question of the day, and have saved the slave. Slavery shall no longer rule over you. You have settled this great question of freedom,—this great question, whether this country shall be a democracy or a despotism, in favor of democracy,—this great question whether the land shall be ruled by the people, or by a class of slaveholders, in favor of the people,—and your government instead of being the spirit and idea of slavery, shall become the representative of the idea and principles of freedom."

REMARKS.

We agree with Mr. Chase, that all this is of vast importance. We agree with him, that when all this shall have been done, we shall (so far at least) "have met the question of the day." But we cannot agree with him that we shall then have settled the question in favor of freedom. We shall only have settled the specified questions, which are

only incident to the great question, which may afterwards be settled one way or the other.

Three quarters of a century ago, freedom and slavery, held just this relative position to each other, which, if again brought about, Mr. Chase thinks would work differently from the past. But we doubt it. Liberty had then advantages in the contest which she has not now. Slavery then had far less experience in managing Democrats; far less territory, wealth and power, than now, and yet she succeeded in corrupting the nation and decided the question in favor of despotism, and not democracy—in favor of slavery, and not of freedom. And with this experience before us, Mr. Chase has need to produce something else than his mere opinion, however valuable it may ordinarily be, in order to satisfy the country that the same result will not again follow, could he place slavery and freedom relatively, just where he proposes. Our failure before came from the preposterous attempt to cherish antagonisms—to foster liberty, and tolerate slavery. Our government never has, and we do not see that it ever can represent Mr. Chase's "idea of freedom," while one half of its constituent members are practically slaveholders. Of course they will represent in their union, the "idea" of their respective States, and that idea is not the idea of freedom, but the idea of slavery—the idea of its extension and its eternity. It seems to us marvelous that Mr. Chase and others should talk of the question's "being settled," while such a union exists. It is the result of an effort, honest and earnest we doubt not, to reconcile our slave-ridden condition under this government and in this Union, with the idea that we are freemen. An attempt to reconcile this fraternity with slaveholders, and to reconcile these concessions to slavery, with anti-slavery and the principles of freedom. The slaveholders know better. They know that if this Union would exist, they must themselves ignore slavery at home, or their non-slaveholding associates must ignore liberty there. The latter have always done it.

When will they learn wisdom from the success of their associates, or from the disasters of their own defeat.

What we set down to do, was especially to enter our protest against the substitution of these partial remedies, for the thorough and radical ones the case requires. To amuse or to satisfy ourselves with them is to grant permission for slavery to grow and flourish. Of course, we suppose many of the excesses of slavery will fall before the evil itself will be destroyed. But the best way to knock them off is to strike at the root. We have no objections that any of the branches of the tree should be lopped off, but we have no faith that any such lopping will destroy its root or even prevent its growth. To hope that slavery, inwrought as it is into every fibre of society and of government, is to be removed, by cutting off some of its incidents, seems to us as hopeful as though one was to expect to palsy the arm of an assailant, by paring his nails, or to stop the flow of life blood, by cutting off his locks. It is to hope for an effect without a cause. Whatever measures therefore are most speedily and radically exterminating, are the ones to be adopted, and the teachings of the paragraph we have quoted, seem to us pernicious to the cause, in that it will induce men to be satisfied with inefficient instrumentality.

CONVENTIONS IN NEW-YORK.

In addition to the conventions, the proceedings of which occupy our outside, the New York Woman's Temperance Association also held a meeting, which was pretty numerously attended.

The specimen we give of the proceedings of the Convention of the exclusives, for the first day, is a pretty fair specimen of the whole if we carry along with it the idea of *progress*. The confusion, disorder, and gross personalities of the subsequent days, exceeded those of the first. The *Tribune* summarizes their doings as follows:

"First Day.—Crowding a Woman off the platform. Second Day.—Gagging her. Third Day.—Voting she shall stay gagged."

Miss Brown was the woman who came forward, (freedom owes her thanks for her courage,) as a delegate, claimed her rights as a member, and was recognized as rightfully such by the president of the Convention. But when she attempted to speak, she was hissed, stamped and hooted down by the clerical mobocrats and their allies, who controlled that Convention.

We feel no disposition to comment upon such men or their conduct. Their acts make known sufficiently well, their character. Nor do we feel disposed to blame them for the course they took.—It was perhaps the best they could adopt, under the circumstances, to secure their object. They wished to retain their supremacy over the people. The eloquence and devotion of Miss Brown, Miss Stone, Mrs. Rose, Mrs. Mott, Mrs. Nichols and others left themselves hope of success in a forensic encounter, they therefore concluded to silence these women before hand with the gag—doubtless they would have done it with the gag, had their complexion been sufficiently tinged, or being as they are, had public sentiment been such as it was, when and where that statute was enacted, which authorized a man to beat his wife, "provided he used a rod no bigger than his thumb." How well they will succeed by these means, remains for the world to see. We know they will never try it again on so large a scale. Woman's right to the platform, is henceforth vindicated in America. And the coward reason which General Carey gave, viz: that public sentiment excluded her, is done for, with everybody but ministerial mobocrats, with whom such a reason is always most potent, when it will answer their purpose better than truth or reason.

FALSE TEACHERS.

The last American Missionary contains the report of a *colporteur*, who is distributing religious and Anti-Slavery books in Kentucky. Among the obstacles in the way of the spread of Anti-Slavery sentiment he complains especially of the pro-slavery influence of emigrants from the Northern States, and among them ministers. That our northern states should send out missionaries to aid the slaveholders is disgraceful to us, but not at all wonderful after the home efforts for slavery that this class of persons have made. The writer says:

It is unfortunate for the Church, and for suffering humanity, that ambitious men and ministers, coming from free States into the borders of Kentucky, where there are but few slaves, and where they are treated with a degree of humanity, express their surprise that the slaves look so well; that they hear so little cracking of the whip, &c., and to be popular, advocate the pro-slavery doctrine, and if referring to good old Abraham, and saying that he had a great many slaves, and was justified by God himself, and if we are as good as Abraham, that will do. Thus, instead of being shining lights, and engaging hearts for the cause of Christ and suffering humanity, they pervert the word of God, create stumbling-blocks, and prevent those from entering that would go into the kingdom.

WOMAN'S RIGHTS CONVENTION IN N. Y.

We have devoted so much space to the Half and the Whole World's Convention, that we cannot enter into details in regard to the Woman's Rights Convention held in New York. Lucretia Mott presided, assisted by a large company of Vice Presidents. The attendance was large, and the sessions of great interest. Among the speakers, were C. C. Burleigh, Mrs. Jenkins of Geneva, Miss Lucy Stone, Wm. Lloyd Garrison, Mrs. Paulina W. Davis, C. M. Burleigh, S. M. Booth of Wisconsin, John C. Clure, Miss Antoinette Brown, and Mrs. Rose. The speakers were pithy and able, taking comprehensive views of their reform in connection with others.

This convention was in session at the same time with the semi-world's Temperance convention.—Encouraged by the disgraceful conduct of the worldly priests and their "respectable" associates during the day, the low bullies initiated their example, on the evening of the last session of the Woman's Convention. They kept up their yellings, hissing, and howling during the whole of the evening.—But the women quietly persevered with their speaking. "Whether the men would hear or forbear," until the hour of adjournment, when they separated after announcing another convention to be held in Cleveland on the 5th and 6th of October.

TEMPERANCE.

The Maine Law question is still violently agitating the politicians. In Cincinnati, last week, the Democrats had a large rum gathering. Their candidates came forward and pledged themselves against the Maine Law and passed resolutions, hoisting the rum plank into their platform.

PRESBYTERIANS SOUTH.

Several Presbyterian Ministers, belonging to the Synod of Virginia, have signed the following resolutions, and proposed them for adoption to the other synods. They have reference to the resolutions of inquiry adopted by the New School General Assembly, which met at Buffalo last spring.

Resolved, 1. That the Presbyterians in the slave-holding states, decline making any responses to the inquiries proposed by the General Assembly.

2. That the Presbyterians be fully represented in said Assembly.

A third resolution was also adopted, proposing that if there is any "unavoidable intermeddling," in the next Assembly with the subject of slavery, measures shall be taken to effect a separate organization of the church in the south. We could wish the northern church had virtue enough to separate herself, from the praying pirates of the south. But as she has not, we hope as the next best thing she will have enough self respect to let them go, without remonstrance, or hindrance of any sort. They have already blighted the honor, corrupted the morals, and thoroughly poisoned all healthful influence of the northern church, and now the best thing, they can do for the morality of the world, (if they will not repent,) is to leave the wreck free from their company and their temptations. So may they speedily do.

A PRESBYTERIAN ELDER.

A letter writer of one of the papers, giving an account of some slaves in Kentucky, said their master, says:

"The only iron collar I ever saw upon a slave was on a little boy about ten years old, belonging to an elder of the Second Presbyterian church of Louisville, Ky. This collar I saw upon him hundreds of times, never saw him without it. It was a devilish invention, with a projecting front and back, where the two semicircles which formed it met and were riveted. A half hoop, made of an iron rod about an inch in circumference, stood up over his head higher than he could reach, like the handle of a basket, and when it was fastened at each side formed the other projection, which made it appear impossible that he could lie down without resting the weight of his head upon his collar.—He wore it publicly, and I never heard it hinted that it was contrary to the doctrine or usage of the Presbyterian Church. This man's slaves, and he had a number of them, were so far as I could learn, entirely without moral or mental culture."

Perhaps this treatment was practiced on account of the manner with which the Israelites treated their Hebrew slaves. The account will be found in Deuteronomy, chapter xv. verse 17.—"Then thou shalt take an awl, and thrust through his ear into the door, and he shall be thy

Communications.

LETTER FROM PARKER PILLSBURY.

DEAR MARIUS: My work has commenced in the West under the most favorable and hopeful circumstances. The meetings at Conneautville, Linesville, and Meadville, Pa., were all well attended and indicated a most encouraging interest. In the latter place, our doctrine is almost entirely new, but except a few juvenile demonstrations from Allegheny College, everything was all that could have been expected. There was one thing observable; and that was, no woman came to the meetings. This is unusual, except in places where only Free Soilism is preached for anti-slavery. In such places, in New England as well as at the West, women sometimes stay away. Why should they not? What have they to do with politics?

In Linesville, there is a little band of abolitionists whose labors, though quiet and unobtrusive, are yet above all praise. I was greatly indebted to Isaac Brooks and wife, for attentions and kindnesses which none know how to appreciate better than an Anti-Slavery Agent, whose home is almost always away from home. I have seldom seen purer devotion to the cause. Other laborers in the Lecturing field, have often had occasion to witness to the same generosity and hospitality on their part. So too in regard to the Bishop family and others.

Crossing into Ohio, I commenced in Jefferson. Free Soil has here had a strong hold. I lectured two evenings, to the best of my power. The audiences were numerous, and as I thought, attentive. The contribution, however, amounted only to a most unimpressive sum. My services might not be required there again at present. Two ladies and the husband of one of them, gave me a most friendly and cordial welcome.

I had one meeting in Austintown, well attended considering the short notice. Hunkerism there, political and religious, seemed languishing and ready to perish. So far as I could learn, there were few mourners at its burial, and great dearth of tears.

Yours in much hurry,
PARKER PILLSBURY.

LEANSBURGH, Sept. 3d, 1853.

LETTER FROM MEADVILLE.

To the Editor of the A. S. Bugle.

DEAR SIR:—Our morally benighted town has had a visit from Parker Pillsbury recently. His spirit-stirring tones have tingled in many a cold dead ear,—have gone down into many a cold heart, willing or unwilling, and are now working, I trust, amidst this mass of selfishness and indifference and inhumanity, for the good of some, if for the condemnation of some. Out among the mute hills which embosom our village have his words gone to make even them witnesses for or against us as we have received or rejected the treasures of truth he brought us.

I regretted much that Mr. P. had not a larger audience than the two evenings he lectured here. But then, if we take into account the prejudice against his cause which pervades this community, principally their fond worship of the constitution, their hatred of the colored race and the extra exertions put forth by a few of the so-called leaders of public opinion, to disparage his labors and cast opprobrium on every one who would attend his meetings, we shall not be surprised that his audience was few and select, nay, we shall rather wonder that there were so many as 150 or 200 men whose souls were sufficiently their own that they could act independently of a vile, petty public sentiment. But there were so many. I rejoice. For the sake of this community generally, I rejoice; for it furnishes me with reason for the hope, that this regiment of the great circle of humanity is not entirely given up for lost. Had Salem held half the number of souls even so much superior to this day and surroundings, heaven's hot vengeance had not fallen upon it.

And these men that attend Mr. P.'s lectures were chiefly home and shrew of the community; not the cowardly priests (with a couple of honorable exceptions) nor the truckling politicians nor the unprincipled anglers for public patronage or smiles. But the hard-headed, noble-hearted sons of toil—the men who, with their fellows all over the country, are carrying this nation forward to the sublime victory—the men who are mainly making all that is intrinsically noble in the history of their time.

Upon such as Mr. P.'s good fortune principally to act while here; and I think, a more apparently susceptible audience I have never seen. They seemed to be, they really were, completely at the control of the lecturer, born away by the stream of his eloquence, moved to melting by his pathos and roused to fiery indignation by his vivid portrayal of the injustice and inhumanity wrought upon the weak and lowly of God's household. Not a figure or trope, not a fact or statistic, not a flash of wit or logical inference was lost upon them. They bore the whole away from that hall, and I hesitate not to assert it as my opinion, that what they heard from Mr. P., on those evenings, is now burning in their bosoms—a pent-up fire—ready to burst into the clear flame of righteous action, upon fitting occasion. Be assured that if Mr. P. ever lectures in this town again his readiest audience will be that which greeted his first appearance here.

I am sanguine as to the effect produced by Mr. Pillsbury upon his hearers in Meadville, you perceive, but I trust I do not "reckon without my host." I speak that I do know. Let me mention an incident from among many others equally conclusive on this point.

The day before Mr. P. arrived here, I called upon one of our Democratic Editors—a man bitterly opposed to every kind of Abolitionism, and one who holds the opinion that a Negro has no soul—for the purpose of getting a notice of Mr. P.'s intended meetings inserted in his paper. He told me the notice was too late for that week's issue; "but" said he "I'll tell you what I will do. I will give him a scathing notice in my next paper. A mad fanatic who raises his unpatriotic hand against the Union and the country of Washington, and who would dash down the cup of fratricide from our own lips, who holds the Christian's hopes and soul, time duties as abominations, deserves little mercy from those who love their country and their God." Well, on the evening of Mr. P.'s second lecture, I saw this indignant Editor at the meeting, watched him with interest, and noticed no more absorbed hearer than he. The following week I searched his paper and could find no such a tirade as, from his promise, I had been led to expect. Whether a more intimate acquaintance with Mr. P.'s views had anything to do with changing his purpose I know not, but I think his patriotic and Christian horror of Abolitionism is somewhat qualified of late.

This is only one instance of what I could expatiate upon, from amidst many others. I omit here much of the flattering criticisms passed upon Mr. P.'s abilities as a speaker. His powers of oratory were admitted by all who heard him; his arguments were fully consented to by many, and even those who differed from his method of thought and action acknowledged the soundness of his premises, the fairness of most of his conclusions, the correctness

of his citations and the general invulnerability of his position. The only qualifier they could call up to all this was, that he did not discriminate, and that he imputed wrong motives in certain cases.

At the close of the last meeting, a collection was taken up which resulted in the contribution of some few dollars. I was very gratefully disappointed at this, for I had feared that Mr. P.'s uncompromising candor and plainness of speech would have procured for him from our village conservatives a far different kind of payment.

And now what inference may the friends of the slave derive from Mr. P.'s reception in this town and the effects he produced on many minds here. Surely one of hope and joyful encouragement, of faith in the omnipotence of God's eternal Truth and Love, and of confident, unceasing reliance in the ultimate and near victory of Liberty and Right over Slavery and Wrong. The morning light is breaking in glory on every land. The darkest corners are being made bright. Even our own little neglected region can no longer shut out the beams of Truth. The light that streams upward in the Eastern sky blesses us too with its holy radiance. The human heart will surely leap up to that light and catch its Heavenly inspiration. It will here as elsewhere, at no distant day, burst asunder the fetters of low prejudice, and cold indifference and hard selfishness. It has here, as well as elsewhere, capacities, and powers and affections which will generously repay the hand of the cultivator. But it must be cultivated. Did you only see with what deplorable assiduity that other kind of culture is being prosecuted, your soul would sicken, unless your faith in the perennial goodness of man and the overruling Providence of God were firmly rooted. Did we all clearly see with what fearful and patient persistence the wind is being sown, which will render to the reaper the whirlwind of death and destruction some day, our enthusiasm, it seems to me, would be fanned to a white heat.

There is no concealing the glorious fact that our cause is progressing, it is finding a foothold in most places. All that is needed now is light—Every friend of Reform is, now more than ever, called upon to act—to aid in hastening this future and greater coming of Christ. The glorious future beckons! onward. The past with its treasures of experience, the present with its radiant outlooks call upon them to advance. There are many souls now struggling in the blackness of moral midnight, which might be translated into the light and glory of Truth at the sound of Mr. Pillsbury's voice. And they must get what their souls, unconsciously, it may be, hunger after. It is our duty, it should be our joy, to give it to them. The ineffable, inarticulate longings of these souls, even now besiege the Almighty's throne, and will be satisfied if not through us, then without and over us. "Thou Eternal Providence, will cause the day to dawn."

I hope Mr. P. or some other of your lecturers may be induced to come this way again. The way is open and the field looks more promising than in my most sanguine moments I had hoped for. Give us light now, if possible.

This communication is a week later than it should have been, in consequence of the illness of your correspondent.

Yours very truly for the good time coming,
THOMAS J. CONNATY.

MEADVILLE, Crawford Co., Pa.,
September 2nd, 1853.

LETTER FROM INDIANA.

JAY CO, Indiana, Sept. 1st, 1853.

FRIENDS MARIUS: I want room in the Bugle, to make a brief reply to what is said by John D. Copeland, in regard to a communication of mine. I said, in that communication, "It seems to me, that if Horace Mann is correct in asserting the anti-slavery character of the Constitution; that slaves only have to be made acquainted with the fact; to enable them to cease running to the British dominion for protection." So it did, and so it does yet seem to me, that if Horace is correct in his view of the anti-slavery character of the Constitution, that they (the slaves) have only to be made acquainted with the fact, &c. And again I said, "But Horace Mann knows that the Constitution gives to the slaveholder certain privileges which enable him to pursue and capture his slave in any State or Territory into which he may have fled. It will not, I hope, be denied by friend Copeland, that Horace Mann is ignorant of what has been done under the authority of the Constitution. What, therefore, has been done in the green tree may be done in the dry one, unless it can be arrested by the controlling power of public sentiment. It matters not, with me, how the thing is effected, so that it be peaceably accomplished, as my desires are for the slave's deliverance from his present bondage."

The Constitution is somewhat similar to the Bible; that is, it means just what public sentiment makes it mean. In regard to what is said by friend Copeland, about the pro-slavery character or anti-slavery character of the Constitution, in respect to his first inquiry. What clauses mark the Constitution as pro-slavery? I will say, that Art. 1, Sec. 2; Art. 1, Sec. 9th; and Art. 4th, Sec. 2d, embrace a part of the pro-slavery clauses, which I think mark the Constitution as pro-slavery as the slaveholder could wish; and the Madison Papers show how these Articles and Sections here referred to, were understood at that day, and by those who participated in the discussion that the Constitution gave rise to; and I will say, that one cannot read those papers without blushing with deepest shame, to think what a devilish compromise was then and there entered into. Will friend Copeland say, by what authority the United States troops were sent down into Virginia, to quell Nat. Turner's insurrection.

Allow me more sentiment, and then I am done. And that is, as soon as some Commissioner or Judge shall decide against the right of one man to hold property in man, then slavery will cease to exist, and it may be that it is tending to this point. God grant it may be, is my humble prayer, for I will hail any means that is instrumental in bringing about so desirable an object as releasing the bondman from his galling chains.

With joy, I remain as ever, true in the cause of humanity, not wishing to be trammelled by church or government.
J. Y. HOOVER.

The Richmond Examiner admits "the melancholy decline of Virginia," but refuses to see in the extensive emigration of people from the State, a cause of anxiety and regret. In fact, emigration is a good thing, and the flight of inhabitants a blessing to a country; the only healthy tendency of an agricultural region is toward large estates and sparse population; what a pity Virginia should have more than one owner and inhabitant! Those who migrate leave a freer field to the energy and industry of those left behind; industrial enterprises and manufactures should not be much desired by the South; and it is wholesome for a State to grow slowly, and have its maturity retarded! (What a bad country the United States must be to come to this!)—This is the sort of nourishment foddered out to the Democracy of Virginia by their ablest writers. If such nonsense finds a market there, however, it's no business of ours.—Tribune.

News of the Week.

RAIL ROAD ACCIDENT.

On Wednesday afternoon an extra Freight train was passing up the grade near the Franklin Square station, the boiler exploded,—throwing the locomotive and tender over endwise off the track, leaving the train of cars to pass on without injury. Mr. S. R. Colby, the conductor was found dead immediately under the engine. The fireman had both his legs broken and was otherwise so badly injured that he died within a few hours. The engineer was found sitting by a tree several rods from the place of explosion considerably scalded, but he and another individual, who was also injured are both in a fair way of recovery. The engineer can give no account of how he got to the place where he was found. The train was a heavy one and slipped upon the track, and to overcome the grade, which is one of the most difficult ones on the road, it is supposed that too great a head of steam was accumulated, which occasioned the accident, but of this nothing is certainly known. The dead bodies were brought to this place on the evening of the accident.

Mr. Colby was formerly from Massachusetts, where his friends reside—was a very gentlemanly and worthy man. Some two months since he suffered from an accident on the road, by which his hand was disabled. We have not learned the name of the other man killed, his friends we are told reside near Courtney's station.

NEW MAP.—A new and beautiful map of North America, is now offered for sale in this county, by Mr. TAYLOR, the Agent. It is, we should think from a hasty examination, a very accurate one, and exhibits the most recent changes in names, Railroads, Territories, &c.

The Hackman and police officer who attempted the kidnapping in Cincinnati last week, have been bound over for trial for the offence in the sum of \$1,000 each.

The Newspaper Compositors of Pittsburgh, have given notice that they will not work for their present wages, longer than this week. In consequence of which the Dispatch advertisers for six or eight young women to learn the business.

RISE OF BREAD STUFFS.—Flour is said to have advanced \$1.50 per barrel in N. Y. since the 13th of August. Speculators are wide awake for operations in wheat and flour. A scarcity exists in several countries of Europe, which has occasioned the rise.

A CONGRESSIONAL SLAVE TRADER.—C. J. FAULKNER, M. C. Virginia, recently sold two slaves for twelve hundred and fifty dollars each.

GOOD-THE BUCKINGHAM, has been proposed by the Free Democratic Central Committee, as candidate for Lieutenant Governor, in place of Judge Bissel, declined. The Ravenscroft Star, is displeased with this. Its Editor would have preferred that the place had not been supplied and the Free Democrats left free to vote for Allen, the Whig Candidate, who is a progressive and a Maine Law man.

THE MUSKINGUM CO. Temperance Alliance, recommends that temperance men vote for Lewis and Allen.

IN COLUMBUS, the rummellers have been alarmed lest the Democratic candidates should prove untruly and have taken preliminary steps to nominate new ones, who shall be soakers and no mistake.

STATE FAIRS.—Excursion Tickets to the Ohio State Fair at Dayton and the Pennsylvania Fair at Pittsburgh, can be had at Salem and other ticket offices along the Ohio and Pennsylvania Roads.

THROTTLED TICKETS to Philadelphia, can be had at the Rail Road offices at Alliance and Salem. PRICE \$9.00.

A mob of Irishmen assaulted Welch's clerics last week, in Somerset. They seized the public arena. Two men were killed and others wounded. The rioters were afterwards arrested.

The Jerry Rescue Trials are to be distributed again at Cannanadog, on the 27th inst. Millard Fillmore, with all his zeal, was unable to convict a single man for violation of the Fugitive Act. It is now to be tried under Democratic auspices.—With what success, we shall see.

The Anti-Slavery Reporter says that 9,049 slaves have been imported into Cuba, during the five months ending the 1st of May, embracing fifteen cargoes.

BISHOP DOANE, of New Jersey, has been for some time on trial before a bench of Bishops of the Protestant Episcopal Church. There are thirty one charges tabled against him, including fraud in various forms, false swearing, and drunkenness.

Some of the Free-Soilers of Cleveland, opposed to "the fusion," held a meeting on Saturday last. Messrs. Wade and Spellman advocated "the fusion," and Judge Spaulding and George Bradburn opposed. Measures were taken to hold a nominating convention on the 24th inst. A resolution was also presented proposing the establishment of a new paper, as the organ of the party. It was finally laid upon the table.

The Anti-Slavery Standard gives an account of the rescue of a slave woman from her mistress, at Elmira, N. Y. The mistress had brought the woman as a nurse from Missouri. A gentleman on the cars, noticed both of the female travellers, suspected their relation, inquiry confirmed his suspicions, a writ of Habeas Corpus was sued out, and after a hearing, the woman was proclaimed free, and discharged from the service of her claimant.

PACIFIC RAIL ROAD.—Col. Benton writes to the National Intelligencer, that he has intelligence from the company exploring the middle route for the Pacific Railway, that they have found not a pass, merely, but a valley running through the mountains, good for railroads and settlements; so that the problem is solved, for summer travel. Col. Fremont has started on a winter exploration, and will decide what it will be in that season of the year. Mr. Benton says:

Thus, there are many passes, some not yet seen by our mountain men, in that quarter. The Utah Indians say there are five through the Sierra Blanca alone, proving Fremont's theory, that the mountains in that region are not continuous ranges, but detached blocks, on a table land of six or seven thousand feet high, between which blocks the first of topographical engineers, the old buffalo bulls, lay out their roads.

Respectfully, yours, THOMAS H. BENTON.

ITEMS.

Dr. Bailly has returned from Europe.—The price of slaves is steadily increasing in the southern market.—A paper published in the Magyar language is about being started in New York.

Brigham Young acknowledges the receipt of a donation of Bibles, from the Bible Society. He asks for more.—The N. Y. State F. Democratic Convention refused to incorporate the Maine Law into their platform.—Gerrit Smith contributed one thousand dollars to the relief of the New Orleans sufferers.—A destructive fire occurred at Augusta, Me., on the 3d inst.—John W. Davis, of Ind., has been appointed Governor of Oregon.—At the late Maine Law discussion in Columbus, every woman present voted for prohibition.—Thomas Corwin will deliver the opening address at the State Fair at Dayton.—Barnum is in Wisconsin lecturing on temperance.—General Cass has declined the mission to France.—800 scholars is the regular attendance at the Circleville Union School.—The Augusta Constitutionalist, publishes a letter from General Dix, approving of the Baltimore platform and fugitive slave law.—Railroad accidents are thick as usual. The Editor of the Pittsburgh Dispatch encountered three serious ones in a trip last week, to Baltimore and back.

A Band Convention is to be held in Canfield, commencing on the 28th inst.—The yellow fever is subsiding at New Orleans, but is prevailing along the river and at Mobile.—The Kentucky Whigs have a majority of eight in each branch of the Legislature.

Ex-President Van Buren has made arrangements to spend the coming winter in Switzerland.

NAGARA FALLS, Sept. 9.—Shortly after 8 o'clock this morning what was left of Table Rock fell with a tremendous crash. The projecting rock is now all gone.

THE NEXT PRESIDENT.—The Newark Mercury, announces DUNN N. FORDHAM, of South Carolina, for President in 1856.

ASHLAND.—The report in circulation that Ashland had been disposed of at private sale, is contradicted by the Observer & Reporter. By the will of Mr. C. the property is to be sold at public sale to the highest bidder, and it will be so disposed of on the 20th of September.

HOW TO DRY PEACHES.—Take those of the best quality, just ripe enough to eat, halve them, remove the stones, and sprinkle over them, in the hollow from which the pit was taken, a little fine sugar; dry them in a brick oven after the bread, &c., is withdrawn.

THE Post-Office Department recently decided that under the law of 1852, a subscriber residing in the county in which a paper may be printed and published, is entitled to receive it through the mails free of postage from the post-office within the delivery of which he may reside, even though that office may be situated without the limits of the county aforesaid.

THE lady of the late Dr. John H. Rice, of Virginia, has liberated her twelve slaves, in order to their emigration to Liberia. Among them was a young girl, the daughter of a man owned on a neighboring plantation, who has been purchased by the friends of colonization at the East, so that the family may not be separated.

A part of the slaves owned by Dr. Rice at the date of his decease, have already gone to Liberia, having been freed them all by his will, and made provision for their removal. But the estate, after the payment of debts, proved insufficient for the purpose.

RIVAL CITIES.—New Haven and Hartford, Connecticut, are here engaged in a rivalry, copied from the New Haven Register: "Hartford is always trying to outshine our city. Let us do what we will, Hartford goes right off and does the same thing! The other day, one of the lady passengers in the cars to this city, was made a mother in the ladies saloon, at the station house. Well, what do the Hartford folks do, but go and get up the very next day, a similar case in the station house in that city! When will people cease to be envious?"

ANTI-SLAVERY FESTIVAL IN ROCHESTER.—The Ladies of the Rochester Anti-Slavery Society, give notice in Frederick Douglass' Paper, that they will hold their Third Annual Festival in December next, at Corinth Hall. The object of this festival, "that they state, is to raise funds, to be devoted to assisting fugitives on their way from the house of bondage to a land of liberty, and the diffusion of 'Anti-Slavery knowledge, by speech and by press, throughout the country."

STATE FAIR AT DAYTON.—The citizens of Dayton held a meeting on Friday evening last, to make arrangements for accommodating the immense crowd which is expected to be present at the State Fair. R. W. Steele, Esq., of Dayton, resident member of the State Board, responded to the meeting, in answer to numerous inquiries, that articles can be entered for exhibition up to 12 o'clock M., on Tuesday, September 20th. Also, the payment of \$1.00 entitles an exhibitor and family to admission to the grounds during the Fair, and to exhibit as many articles as he or she may wish.

COUNTERFEIT one dollar notes are in circulation on the Union Bank of Boston. They are so well executed as to deceive the best judges.

RESTITUTION.—The Washington Union says the treasurer of the United States on the 8th inst., received from the Rev. John F. Hickey one thousand dollars, as a restoration to the treasury of the United States, by some person whose name is not given.

GOLDENHIMM'S OPERA OF THE "Little Daughter" has been produced, but turns out to be a little son. "That angel," Jenny, has presented her husband with a little cherub, without wings, but a splendid pair of lungs. Father and mother are both delighted with the music.

AT NEW LISBON, Ohio, on the afternoon of Sunday, Sept. 11th, about three o'clock, some children playing in a stable belonging to Judge HARRAUGH, it is supposed, fired the hay in the mow, and all made their escape except one, DANIEL THOMPSON, son of Mr. BENJAMIN THOMPSON, aged about ten years, who perished in the flames.

THE MISSING SLAVES FROM PORTSMOUTH, Va.—The telegraph reports that the British ship "Samuel," for St. John, N. B., supposed to have runaway negroes on board, was overhauled in Hampton Roads, and two negroes, and a marine who had deserted from the ship "Pennsylvania," were found on board. Capt. Norris, of the "Samuel," and the fugitives, were taken to Portsmouth, and committed for examination. Capt. N. is said to be a part in the transaction, being much surprised at the discovery. It was the rascally crew that had the humanity.

Some chap in Fitchburg stole a watermelon from a patch, and lost his pocketbook containing \$30.00. The owner of the melons after finding the money, advertised that he had a few more left of the same sort.

WASHINGTON, Sept. 9.—Col. Forney star'd for New York today, and will forthwith commence about the 1st of October, a "National Union Committee Journal," to be called The Press. The President feels a deep interest in this enterprise, and entertains a high opinion of the talents and orthodoxy of Col. Forney.

ANNIVERSARY AT ANDOVER. The 47th anniversary of the Andover Theological Seminary was celebrated on Wednesday. In the afternoon, Prof. Barrows was inducted into office, as Professor of Biblical Literature. The subject of his inaugural address was, "the universality of the inspiration of the Bible"; and his object was, to show that every portion of the Bible—the Old Testament as well as the New—was given by inspiration of God.

The highest salary paid to common school teachers in Cincinnati, is \$65 per month.

Dr. Norton S. Townsend is a candidate for the State Senate in the Lorain District.

N. Y. CRYSTAL PALACE.—Number of exhibitors, 6000.

The "Spiritual Universe" is printed on a newly invented press, the invention being that of a medium, "who was assisted in his work by spirit impressions."

GRASS FED INDIANS.—One of the California journals has the following statement relative to a new kind of food adopted by the "Pigeon Indians," as they are called:

There are two considerable Indian villages in this vicinity at the present time, and the Indians who looked as lean and gaunt as half-famished wolves during the past winter, now appear to be enjoying all the luxuries that an abundant supply of clover, and an occasional one of beef and mutton can afford. The hills in the vicinity are covered with nice tender clover, which is devoured by these poor savages with much gusto as an epicure would devour the most dainty dish. They gather the clover in baskets and prepare it for use by heating large stones and placing a layer of clover well moistened between each layer of stones. It soon becomes ready for use, and each one of them will eat a supply of clover thus prepared that would almost satisfy a horse.

Receipts for the Bugle for the week ending Sept. 15.

Simon Meredith, Berlin,	\$1.50-476
T. S. Russell, Weymouth,	1.00-407
Thomas D. Tomlinson, Salem,	1.50-437
Carver Tomlinson, Magnolia,	1.50-446
George Wiley, Salem,	1.50-445
Isaac Siskoway, East Fairfield,	3.00-391
William McClain, Salem,	25-403
Ephraim Smith,	1.00-449
L. H. Park, La Harpe,	2.00-483
Mary Haines, Temperanceville,	1.50-496
Alma Silvers, Berlin,	2.00-476
Shorman Ellis, Ypsilanti,	1.50-464
Henry Sutton,	1.50-464
Jacob Cornell, Smyrna,	75-440
A. B. Johnson,	75-440
Elias Durall,	75-440
Robert Simonton, Deersville,	75-440
A. Auld,	75-440
John Pettell,	75-440
Lewis Rice, La Harpe,	1.50-464
Robert N. Leyman, Weymouth,	1.50-464
John Davis, Scenerville,	1.50-464
W. H. Gould, Bedford,	2.00-286
George Gage, Seio,	1.50-464
E. J. Gibbons, Salem,	1.50-482
E. M. McGowan, Alliance,	3.00-458
John Davis, Scenerville,	5.00-426
William Ingersoll, Grafton,	2.00-250
Shuman Ellis, Ypsilanti,	2.00-287
A. Mattison,	1.00-338
H. Ranger,	1.00-340
Stephen D. Smith,	75-438
Peter Austin, Wellsville,	75-438
Alma McMillan, Salem,	1.50-464
Silas W. Betts, Cayahoga Falls,	1.50-464
Hoopes Bailey, East Westville,	1.50-436

TREASURER'S REPORT.

CONCLUDED FROM LAST WEEK.

John Pontius, \$2.00, Cash, 31 cts., Joseph Shinn, 1.00, G. E. Barker, 1.00, Simeon Sharp, 4.00, E. F. Curtis, 2.00, Mr. Sigler, 25 cts., John T. Hunter, 5.00, Elisha Erwin, 5.00, John Gibbons, 5.00, Horace Case, 1.00, A. Case, 1.00, Wm. Kirk, 5.00, T. C. Heighon, 3.00, J. H. Richardson, 25 cts., Josiah Buck, 1.00, Lewis Hollingsworth, 1.00, A. Friend, 1.00, S. L. Husley, 25 cts., Matilda Walton, 50 cts., Clayton Sharp, 2.00, Enos Eldridge, 1.00, Henry Willis, 5.00, Joseph Dodge, 5.00, J. A. Deming, 5.00, Timothy White, 5.00, Isaac Brooks, 10.00, Mary Jenkins, 5.00, J. M. Holmes, 5.00, David Galbreath, 5.00, George Holmes, 5.00, Elizabeth Nickerson, 5.00, J. H. Heighton, 5.00, Sarah Haines, 1.00, Cynthia Carter, 1.00, Mahlon Erwin, 5.00, Emily Minter, 50 cts., Clarissa Case, 75 cts., Eliza Wickesham, 25 cts., Nancy Case, 50 cts., Alvira White, 50 cts., Chancy Harmon, 1.00, Elizabeth Morgan, 2.00, George Wheeler, 50 cts., D. T. Herolt, 1.00, Thomas Thompson, 1.00, D. C. Irish, 50 cts., A. McGowan, 1.00, John Cadwalader, 1.00, L. Erwin, 1.00, Chester Nash, 5.00, J. Elizabeth Jones, 5.00, Hale concert, Nett proceeds 25.37 Alvira White, 50 cts., Joseph Barker, 10.00, B. & S. Brown, 20.00, Ezra Clark, 5.00, H. C. Williamson, 5.00, M. R. Robinson, 5.00, Samuel Myers, 5.00, Mary Brown, 1.00, Joseph Nash, 1.00, S. Purdy, 3.00, A. Brooke, 5.00, A. B. Silvers, 5.00, Stacy Grant, 1.00, John Smith, 5.00, M. S. Buck, 5.00, Erastus Case, 1.00, Cash, 3.00, George King, 1.00, Stacy Nichols, 3.00, Joel Pegg, 1.00, S. Mendenhall, 1.00, Wm. Watson, 5.00, Amos Brosius, 1.00, J. T. Allen, 1.00, James S. Miller, 1.00, J. W. Wallcut, 1.00, J. P. Armstrong, 1.00, Cash, 2.00, E. Sprague, 1.00, Ezra Barton, 1.00, J. W. Church, 1.00, David Townsend, 1.00, A. Fisher, 1.00, Elizabeth McMillen, 1.00, Nancy S. Thayer, 47 cts., Mary Frantz, 15 cts., Smith Edwards, 5.00, P. L. Chapman, 1.00, A. Case, 25 cts., A. H. Wright, 3.00, F. P. Brown, 1.00, E. F. Allaman, 1.00, J. F. Whitmore, 2.00, S. P. Alderman, 44 cts., Samuel Carter, 1.00, D. C. Thayer, 45 cts., A. B. Farmer, 94 cts., F. C. Reeve, 1.00, A. Shipman, 25 cts., H. Lindley, 1.00, A. K. Williamson, 25 cts., C. R. Pety, 22 cts., E. T. Higbee, 35 cts., H. Evans, 1.00, H. Spellman, 50 cts., G. Wheeler, 25 cts., N. G. Wright, 25 cts., J. B. Enos, 27 cts., E. C. Reeve, 1.00, H. A. Reeve, 50 cts., G. Parker, 25 cts., Other Friends at New Lyme 5.25, Simon Meredith, 2.00, Ann Barton, 50 cts., L. Edwards, 50 cts., N. Shipman, 25 cts.

All persons who have paid money, and do not find it credited, please notify the Treasurer.
J. McMillan, Treasurer.

Meetings.

JERRY RESCUE CELEBRATION.

AT SYRACUSE, OCTOBER 1, 1853.—SECOND ANNIVERSARY.

The second Anniversary of the Rescue of the man Jerry, from the hands of Kidnappers, at Syracuse, on the first day of October, 1851, will be duly celebrated in this city, on Saturday, the first day of October next.

The invitation is to all lovers of Justice and kindness throughout the land. That Rescue was the most signal and emphatic vindication of the absolute supremacy of law that has ever occurred in America. Its beneficent influence in awakening kind and general sympathy in man for his fellowman, enduring strong unalterable, is beyond human computation. It is a bright star of hope to the oppressed in all the nations of the earth. It is the key-note to the Song of Universal Freedom. It is an exemplification—worthy of imitation on every spot on this broad earth—of the glorious American doctrine, that "Resistance to Tyranny is obedience to God."

W. L. CRANDALL, J. W. LOGGINS, THOMAS W. WHITE, JAMES FULLER, JEROME SAVAGE, ELIZA FULLER, LYDIA SAVAGE, SYRACUSE, August 15, 1853.

PROGRESSIVE FRIENDS.

THE ANTI-SLAVERY BUGLE.

(Continued from First Page.)

thought that much confidence is placed in law; men are apt to shift off their moral responsibility, and rely upon Legislation. All political reforms are the fruits and not the parents of morality. It is obvious that men who need laws to govern them are not fit to be trusted. He continued by hoping that the principles of temperance would be carried out to their fullest extent, by all present in such way as the cause would justify. [Cheers.]

THE HALF WORLD'S TEMPERANCE CONVENTION.

The exclusives held their convention commencing on Tuesday the 6th inst. In their organization they had a glorious hubbub which was only quieted by excluding everybody except the officers from the platform in order to get rid of Miss Brown—and by resolving that "mothers, wives and sisters were out of their sphere in public discussions, on the temperance platform." After this they were blessed with quiet. What they did in the midst of their quiet, is of little consequence.

These Clerical jokers may thank themselves for the disturbance. Neither women nor their friends would have attempted an invasion of their sanctity and dignity, had they not been invited. The call for the convention was as broad as a world's call, and it drew the whole world out to their convention. The women took them at their word, and their call in good faith apparently qualified as delegates and claimed their seats in the convention. Then there was nothing left for the priests but to do justice or falsify their own call. With unerring instinct, they chose the latter and now stand self branded as deceivers and hypocrites.

Here are some choice selections from their proceedings in their organizing attempt to organize—After the appointment of Dr. Patton as chairman pro-tem, and some further progress in organization:

Mr. George W. Clark of Rochester, introduced the following preamble and resolution:

Whereas, The cause of Temperance is world-wide in its divine mission, seeking the highest good of the whole human race; therefore,

Resolved, That this Convention invite all the friends of humanity without respect to age, sex, color, or condition, to participate in its deliberations and aid in its glorious work.

Several delegates immediately rose and angrily moved that the matter be laid on the table; and at the same time Mr. Clark came forward to make a few remarks in explanation of the object of his introducing the preamble and resolution. Several members were dissatisfied in their demands, and the resolution on the table, but the President decided that the mover of a resolution had a right to explain his reasons for its introduction. A great deal of confusion followed the reading of this decision, and cries of "Question," "Order," "Do not," "Let's hear him," "No, no," "Down," "Down," and during this time several individuals were shouting out, "Mr. President," "Southern rights protected," "Not submit to this disgusting annoyance," and many other ejaculations, which it were utterly useless to attempt to describe, as all appeared to speak at once.

For nearly five minutes the same scene of disorder which had previously been enacted, was repeated, and we heard one member shouting, "How they could so easily ascertain the eligibility of individuals to sit in the Convention, when the Convention had by a vote stopped the reading of the names of delegates, by which proceeding they were unable to determine who were, and who were not members."

Mr. Williams, of Alabama, said he should appeal from the decision of the Chair. It was a thing which he did not like to do, but the President had decided that an individual had the right to offer his reasons for a resolution, and he would not be seconded, and that the mover could not then occupy the floor until the President had answered the question; and even at that time all discussion could be cut off by a motion to lay on the table. [Cheers and Hisses.]

The President then restated his position amid the general confusion, during which time the worthy war had waxed fiercer than ever. We heard one gentleman, seated near us, cry out "I second Mr. Clark's resolution."

Mr. Williams two or three times explained the grounds of his appeal, the President each time reiterating the basis of his decision. Another delegate here arose and shouted, "I appeal from the decision of the chair." The President replied "whereas another appeal, gentlemen have a full privilege, and I will attend to you, one at a time." [Laughter followed, by cries of "order," "Clark," "question," "disgraceful," "go on," "I appeal from the chair." "Hear him, hear him," and a hundred other cries, all mingled in one common chorus.]

The Convention here, by a general vote, sustained the decision of the Chair.

A delegate from one of the Southern States here jumped up, and vociferated in a thin, shrill voice, "I moved that the resolution be laid on the table before Mr. Clark got up, as I feared just such a disturbance."

Rev. Mr. Perry, of New York, said he wished to inquire if Mr. Clark was a delegate to this Convention?

Mr. Clark said his credentials had been duly received by the Committee.

Mr. Mars, being appealed to, stated Mr. Clark's credentials might be among the papers which he had in his possession, but he did not know.

Mr. Crampin was then appealed to. He said that Mr. Clark had given him a paper, when he was collecting the papers, which paper he had given to Mr. Mars, which was all he knew about it.

Mr. Clark here said that, unless a point of order was raised he would insist on his right as a delegate to be heard.

Mr. Perry, of New York, wished to know if an individual, by the presence of possessing a credential, could be admitted to a participation in the proceedings of the Convention.

President—I apprehend he has no right but apprehend that Mr. Clark has, so far as I am aware, as good a right as any other individual to be heard. I will call on Mr. Perry, "No, no," "Down," "Order, order."

A Voice.—Mr. President: This is a World's Convention—but the remainder of his remarks were undistinguishable from the general confusion.

Mr. Long, of Va., having by dint of extraordinary perseverance gained the floor, said: I think the South has, by right, some part in the question at issue. But their rights have been invaded, though they came here with the belief that they would have been spared these disgusting encroachments.

Subsequently Mr. Clark and other speakers endeavored to gain possession of the floor, but were superseded by Mr. Mars, whose voice, by a superhuman effort, was heard above the din, saying, "I move the suspension of all business to hear the report of the Committee on Organization."

President—"Mr. Mars you are entirely out of order; no motion can be entertained except that which is now pending, unless it be a motion to adjourn."

Mr. John D. Simms, of Penn., moved "that the Convention immediately adjourn, to meet on Thursday morning in the City of Philadelphia, where their business could be transacted with all this country's business." We shall never be able to do anything here; there I know we can proceed without interruption."

The motion was received with cheers, hisses and loud cries.

A member was heard to move that Mr. Simms motion be laid on the table.

Dr. Shugrass, of Md., stated that should the motion to adjourn prevail, according to parliamentary usage Mr. Clark would be entitled to the floor on the resumption of the Convention.

Mr. Clark, said in the matter of generosity, he would not concede that he possessed as much of that virtue as any other individual. He had come there as a friend to the cause of Temperance, having been a worker for many years. Had it not come to his aid long since, he should not have been before the Convention at that day. I claim to have the cause, and I want this whole world to be blessed with it. I want the general cooperation of all, and I have deposited this morning to welcome on our platform both man and woman, with regard to color, or condition. [Cheers and hisses.]

I want to see woman welcomed as the true friend of the Temperance cause, in which the world is much interested. To a certain extent she has already, as far as possible, cooperated with us.

[Cheers, hisses, cries of "order," "question," "oh let him go on, we'll vote it down," &c.] Mr. Clark resumed: I wish the powerful aid of angel women to let us welcome her equally with man—welcome her, white and black, [cheers for several minutes.] The general hubbub of words was so uproarious that it was impossible to distinguish the voice of the speaker, who, however, did not show the least sign of yielding his right to the floor.

Mr. Mars was heard to utter something, the exact import of which we did not catch, but he was twice called to order by the Chair.

Mr. Clark being in possession of the floor, finished remarks amid general confusion. After several minutes of further disorder, resulting from the agitation of the question, the motion to lay the resolution on the table was carried. Comparative order having been restored.

Next day was elected President and made a speech—other officers were also elected, and after some other remarks and business.

Rev. Augustine L. Brown, who had been seated upon the platform, here arose and made an effort to speak. She was prevented by the general confusion, but when quiet was partially restored, she inquired of the president if she could have a seat in the Convention? The Chairman replied that only delegates were allowed to participate in its deliberations.

Miss Brown—I claim a seat in the Convention as a delegate.

President—You are clearly entitled to it then.

Miss Brown: I am much interested in the cause of Temperance, and I have been a member of different Societies to represent them in their deliberations and to speak in behalf of a subject on which I feel, and every woman feels a deep and double interest, and in the consideration of her wrongs she has a right to feel an interest.

The motion was then carried by loud hisses, mingled with more cheers and cries of "order," "go on," &c. She closed her remarks amid the general confusion.

Mr. Kennedy, of New Jersey, said something about this being the World's Convention, but was forced to withdraw, as he was violently assailed by loud hisses, and was not powerful enough to gain the ears of the Convention. We heard also, about the same time, a motion to adjourn at half past twelve o'clock, but no action was taken upon it.

Mr. Jackson having gained the platform, said that he would offer a resolution, and that he would move that a Committee of one from each State, Territory and County represented in the Convention, be nominated by the Chair to take into consideration and report in reference to some plan for permanent and uniform organization.

On motion the resolution was referred to the Business Committee.

The resolution of Mr. Clark, of Rochester, which had been previously laid on the table, was again introduced. Much confusion resulted from this introduction, which proceeded, the Convention had enjoyed, for some minutes was entirely broken up.

In the evidences of good and bad feeling, Mr. Crampin, of New York, was enabled to move that all business coming before the Convention should be presented through the Business Committee.

On the 21st of January last, a woman was arrested at her own house by Bouquet, the Commissary of Police at Paris. This woman, still young, being thirty-five years of age, but crippled and infirm, was sent to the Prefecture and confined in what is called the *chambre de la mort*. The woman, who was called the *chambre de la mort*, was a French woman, and she was in a word—she called it the *chambre de la mort*. She said: "I quote her own words." It is in this *chambre de la mort*, that I passed twenty-one days, pressing my lips from hour to hour against the railing, in order to breathe a little vital air, and not die. At the end of the twenty-one days, on the 14th of February, the Government of December took this woman out and landed her. It cast her at once out of prison and out of her country. The prescribed left the Frenchman with the corpse of a woman. She quitted France and reached Belgium. Her destination forced her to travel, with a cough, spitting blood, with diseased lungs, in the depth of a Northern winter, in rain and snow, in these frightful open carriages which are a disgrace to the wealth of the country. She arrived at Ostend. She was driven from France; Belgium now drives her away. She passes over to England. Scarcely landed at London, she takes to her bed. This case is a contract in prison, aggravated by the forced journey, and a long, weary, and painful trip. I should rather say, the condemned to death—keeps her bed for two months and a half. Then, hoping a little from the spring and warm weather, she comes to Jersey. We still remember seeing her arrive, on a cold, rainy morning, in the midst of a storm, with a rattling cough, and shivering under her thin garments, wet to the skin. A few days after her arrival, she was confined to her bed, from which she never rose.

Three days since, she died.

You ask me, what happened to this woman, and what she did when she was treated. I will tell you.

This woman, by patriotic sons, by sympathetic and cordial words, by kind and public-spirited acts, had signified in the *faubourgs* of Paris the name of Louise Julien, by which she was known and loved. She had nursed her sick mother; she had taken care of her and maintained her for ten years. During the days of the civil war she made lint; and though lame, and dragging herself about with difficulty, she was the *chambre de la mort*, and she was a poet; this woman of the people was a genius; she sang the Republic and loved liberty; she ardently called for the approaching brotherhood of all nations and of all men; she believed in God, in the people, in progress, in France; she poured out around her as a vase, into the souls of the proletaires, her noble heart, full of love and faith. This is what this woman did. Bonaparte has killed her. Ah! such a tomb is not dumb. It is filled with souls, and groans, and cries.

Citizens, the people, in the legitimate pride of their role and power of their right, construct with granite and marble, sounding edifices, majestic shrines, sublime arches, from the height of which speaks their genius, from the height of which are poured into the soul the holy inspirations of patriotism, of progress, and of liberty; the people imagine that they need only to be sovereign to be invincible, believe that these citadels of speech, these sacred fortresses of human intelligence and civilization, are inviolable and impregnable; and say that their tribune is indestructible. They deceive themselves—these tribunes can be overthrown. A traitor comes, soldiers arrive, a band of brigands conspire, unmask themselves, and the sanctuary is invaded, stone and marble are scattered, and the temple, the palace where the great nation spoke to the world to the ground, and the foul conquering tyrant applauds, claps his hands and says: "It is finished. No one will speak again. At a voice hereafter will be lifted up Silence is accomplished."

Citizens! In his turn, the tyrant is deceived. It is not the will of God that liberty, which is his word, should be silent. Citizens! the moment that triumphant despots believe that they have forever taken the power of speech from ideas, it is restored to the Almighty. This tribune destroyed he reconstructs. Not in the midst of the public square—not with granite or marble; there is no need of that. He reconstructs it in solitude; he reconstructs it with the grass of the cemetery, with the shade of

of New York, which, after considerable violent discussion, was, on motion, lost.

The previous question was then moved and carried, and the resolution of Gen. Cary was finally adopted.

THE SKELETON HAND.

BY DR. JOHN G. DENNIS.

Rap, rap, rap, at the door of the heart,
Rap, rap, with a loud demand!
Oh, who is it that taps at the door of the heart,
Crying, master and spirit shall surely part,
The one to the dust, for dust thou art,
The rest to the Spirit Land!

'Tis I, 'tis I, who knocketh without,
With a holy arm and a knuckle stout,
'Tis I, of the skeleton hand!

Rap, rap, rap, I have startled thee up,
In the midst of a misty dream!
Rap, rap, rap, I have startled thee up,
While thy lips are fresh from the deadly cup,
And curses grow louder at every up,
And thy ribs in a frenzied leap.

'Tis I, 'tis I, who knocketh without,
With a fleshless arm and a knuckle stout,
'Tis I, of the sickle keen.

Rap, rap, rap, on the bony walls—
What, ho! Art ready within?
Rap, rap, rap, on the bony walls!
Rap, rap, rap, like thunder it falls,
I'll rent thee no longer these carnal halls;
Then hast made them a den of sin!

Lo! Hasten thee! Make ready! 'Tis I without,
With a bloodless arm and a knuckle stout,
'Tis I with the skeleton's grin!

Rap, rap, rap, tap! tap! tap! tap! tap! tap!
Burst forth from the sinful night.
Rap, rap, rap, tap! tap! tap! tap! tap! tap!
Went fluttering upward to a tremulous, spare!
For another year—a year to prepare
For the regions of glory and light!

A year to prepare for him without,
With the skeleton hand and the knuckle stout,
For him with the breath of blight!

Rap, rap, rap, tap! tap! tap! tap! tap! tap!
A year of neglect and crime;
Rap, rap, rap, tap! tap! tap! tap! tap! tap!
Rap, rap, rap, tap! tap! tap! tap! tap! tap!
To strive in the fields where the righteous have
Striven.

For their spotless robes and home in heaven—
But, alas! how fleeting is time!
'Tis past, and again is heard without
The skeleton arm and the knuckle stout,
Like a wild and deadly chime!

Rap, rap, rap, tap! tap! tap! tap! tap! tap!
What, ho! Art ready within?
Rap, rap, rap, tap! tap! tap! tap! tap! tap!
Rap, rap, rap, tap! tap! tap! tap! tap! tap!
I'll rent thee no longer these carnal halls;
Then hast made them a den of sin!

Lo! Hasten thee! Make ready! 'Tis I without,
With a bloodless arm and a knuckle stout,
'Tis I with the skeleton's grin.

With him of the sickle keen.

From the New York Tribune.

DISCOURSE OF VICTOR HUGO

AT THE TOMB OF LOUISE JULIEN, A FRENCH EXILE.

"CITIZENS!
"Three coffins in four months.
"Death hastens, and God delivers us one by one.
"We do not reproach thee, we thank thee, All-powerful God, who representest upon us, as the gates of an eternal home.

"This time the lifeless and precious being whom we bear to the tomb is a woman.

"On the 21st of January last, a woman was arrested at her own house by Bouquet, the Commissary of Police at Paris. This woman, still young, being thirty-five years of age, but crippled and infirm, was sent to the Prefecture and confined in what is called the *chambre de la mort*. The woman, who was called the *chambre de la mort*, was a French woman, and she was in a word—she called it the *chambre de la mort*. She said: "I quote her own words." It is in this *chambre de la mort*, that I passed twenty-one days, pressing my lips from hour to hour against the railing, in order to breathe a little vital air, and not die. At the end of the twenty-one days, on the 14th of February, the Government of December took this woman out and landed her. It cast her at once out of prison and out of her country. The prescribed left the Frenchman with the corpse of a woman. She quitted France and reached Belgium. Her destination forced her to travel, with a cough, spitting blood, with diseased lungs, in the depth of a Northern winter, in rain and snow, in these frightful open carriages which are a disgrace to the wealth of the country. She arrived at Ostend. She was driven from France; Belgium now drives her away. She passes over to England. Scarcely landed at London, she takes to her bed. This case is a contract in prison, aggravated by the forced journey, and a long, weary, and painful trip. I should rather say, the condemned to death—keeps her bed for two months and a half. Then, hoping a little from the spring and warm weather, she comes to Jersey. We still remember seeing her arrive, on a cold, rainy morning, in the midst of a storm, with a rattling cough, and shivering under her thin garments, wet to the skin. A few days after her arrival, she was confined to her bed, from which she never rose.

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the cypress, with the gloomy hillock made by the coffin buried in the earth—and from this solitude, this grass, this cypress, these hidden edifices, know ye, citizens, what proceeds? There comes the heart-rending cry of humanity—there comes denunciation and testimony—there comes the inexorable accusation which causes the crowned criminal to turn pale; there comes the terrible protest of the dead! There comes the avenging voice, the inextinguishable voice, the voice which is never stifled, never gagged! Ah! M. Bonaparte has silenced the tribune; it is well; now, then, let him silence the tomb!

He and such as he will have done nothing, so long as a right shall be seen in the majestic eyes of pity.

'Pity! this word which I have just uttered—it rushes from the depths of my heart before this coffin, the coffin of a woman, the coffin of a sister, the coffin of a martyr, Pauline Roland in Africa, Louise Julien in Jersey, Francisca Maderspach at Teneswar, Bianca Teloki at Pesth, and so many others, Rosalie Goulet, Eugénie Guillemot, Augustine Pean, Blanche Cloutier, Pradell, Elizabeth Parles, Marie Rivet, Claudine Hilbert, Anne Saugher, the blind musician, Amantine Huel, and so many others still, sisters, mothers, daughters, wives, proscribed, exiled, transported, tortured, executed, crucified. Ah, wretched women! What objects of bitter tears and inexpressible griefs! Feeble, suffering, sick, torn from their families, their husbands, their parents, their supporters, sometimes old and stricken in years—all have been heroines—many have been heroes. Ah! my thoughts at this moment rush into that tomb and kiss the cold feet of the departed in her coffin.

It is not a woman whom I venerate in Louise Julien; it is a woman whom I adore, a woman worthy of being a citizen woman as we see her before us in all her devotedness, all her sweetness, all her self-sacrifice, all her majesty. Friends, in future times, in the beautiful, and peaceful, and tender, and fraternal, social Republic of the future, the sphere of woman will be great.

Oh, my brothers! these are the persons whom we have more than once said in our pride, "The eighteenth century has proclaimed the right of man, the nineteenth century will proclaim the right of woman!" Let me not confess, citizens, we have not honored; shall grave ourselves in the Republic, should be carefully examined, have arrested us, and at this moment, at the degree of progress at which we have arrived, among the best Republicans, among the purest and most genuine democrats, many excellent minds still hesitate to admit the right of the human and of the woman.

Let us say it frankly, citizens, so long as prosperity continued, so long as the Republic stood up, women forgot by us forgot also themselves; we forgot the human and of the woman, we forgot the soul of the family. In the hour of adversity their position has changed; they have ceased to be difficult. In the hour of adversity they have said to us, "We do not know whether we have a right to your power, to your liberty, to your greatness, but we know we have a right to share your miseries. To participate in your sufferings, your defeats, your destitution, your distress, your sacrifices, your exiles, your abandonment if you are without asylum, your hunger if you are without bread—this is the right of woman, and this is what we claim."

"Oh, my brothers! these are the persons whom we follow us in the combat, who accompany us in our prosecution and who precede us to the tomb.

"Citizens! Since you have now wished that I should again speak in your name, since your committee has given me the authority to share your cry, I would be willing to an isolated altar, on the tomb of Louise Julien, as three months since on the tomb of Jean Bonaparte, the last cry which I wish to put forth is the cry of courage, of insurrection, and of hope!

Let us say, like that of the noble woman who lies there, indicate and predict the speedy fall of the executioners, the inevitable overthrow of despots and of despots! The proscribed one after another die; the tyrant dies; the day will come, citizens, when the grave will suddenly draw in and swallow up the grave digger."

RECOLLECTIONS OF ISAAC T. HOPPER.

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